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THE MATERIALS OF THE KINDERGARTEN

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INTRODUCTORY NOTE

The notes offered in this paper will, it is hoped, furnish a working basis for a discussion of the topic, "The Materials of the Kindergarten: their origin, validity, and the method of their use." They may prove suggestive in some directions: they are not intended to be exhaustive in any direction whatever. It is impossible, of course, to make an outline of the elements of the topic without assuming a point of view in regard to the wider problem which includes it, and its method of treatment as a whole. It would appear that, while not ignoring the necessities of scientific treatment, the more fruitful study of kindergarten theory must come through considering it as *an organic part of educational theory as a whole,* and this in turn as an integral part of a wider philosophy of society and human life.

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I

Human life is ever in advance of thought; activities precede their interpretation and organization; behaviour goes before its intelligent regulation in accordance with general principles. When, however, the time arrives for the formulations and interpretations of experience — for its uplift to the level of ideas and principles — these formulations are too often admired as flawless products because of the very largeness and boldness of their outlines. But when, on the other hand, these new organizations of experience have become common property, and with the new developments of thought and experience, in art, literature, science, philosophy and religion, tensions arise, and the resulting complexities within

experience demand a new synthesis. The accepted interpretations or formulations are not false; but they are inadequate. Criticism, inevitable as it is necessary, moves forward, and cannot stop until a reorganization, a higher synthesis, a new level of thought and control has been reached. In such periods of transition there may be an unfortunate fidelity to ideas, and a false enthusiasm for a name. Froebel, the founder of the kindergarten, was himself opposed to the term Froebelian. The master's hand is often seen in what may on the surface appear his very inconsistencies. "Personal following," Froebel declared, "separates; principles alone unite. Follow the principles I have indicated, but not me. I am but a weak exponent of the dawn of insight into that principle, and you who do this work must see to it more clearly than I have done."

The study of kindergarten education is in a condition at present beset with difficulties, yet full of promise and potency *both for itself and for education as a whole.* There is a control of facts by ideas, but there is also a control of ideas by facts. "Follow the principles I have indicated," said Froebel, "but not me. Personal following separates: principles alone unite." Principles are not dependent upon historical events: they have their sources elsewhere than in history: their origin does not completely account for their validity. In the origin, progress and influence of the kindergarten is found a unique example of spiritual achievement: but to indicate its validity, to reinterpret the elements which must in the future make it a living organism, to reshape its ideals in the light of facts, and to reconstruct its practice in the light of ideas, constitutes a spiritual opportunity likewise unique. Jowett used to say that "holiness had its sources elsewhere than in history." What is essential in the present kindergarten situation is the translation of ideas and facts garnered from history, from psychology, ethics and philosophy into vital, educational factors. Here the master-workers among kindergartners will find through adherence to the *ideals of inclusiveness and consistency* not their task merely, but their opportunity — the opportunity for larger but perhaps hitherto unsuspected uses for their creative energy.

The aim of the present outline is (1) to indicate briefly the place and nature of the fundamental problems — not as a mere

aggregate of disconnected problems — in kindergarten theory and practice, (2) to state — not in empirical detail, however — certain controlling principles in attempts towards the solution of these problems, and (3) while recognizing the theory of the kindergarten as a living unity within itself, to suggest how kindergarten theory is continuous with the life of educational theory as a whole. It is little more than an outline of a working method — aiming to stimulate thought and interest in kindergarten principles as operative forces, rather than as fixed forms and devices.

In order to justify the treatment of the materials of the kindergarten offered in a subsequent section, it may be well to indicate in brief outline some of the more important elements in a general philosophy of education:

A. *The Nature of the Educational Process*

(1) The aim of a thorough-going philosophy of education would be to indicate the place of education in the larger whole of life and to discover its value in human experience. In the largest sense, perhaps, the history of mankind has been an educational process. Human life we are accustomed to speak of as an evolution. Education, in the widest sense, is that same evolution consciously directed and controlled.

(2) The most satisfactory foundations of such a philosophy of education are to be found in (*a*) *the philosophy of mind,* as it is revealed in the history of civilization and as it is interpretative of society as at present constituted; (*b*) *the doctrine of evolution,* by means of which the theory of education may be given a distinct relationship to the facts of the wider organic and social process; (*c*) *the doctrine of idealism,* as affording a standard of interpretation by means of which the ethical and educational significance of the processes and influences of the civilization of the past and the present may be estimated.

(3) On the one hand, evolution maintains that existence as we know it is essentially a process, a growth, a development, an unfolding through successive stages of a unitary energy. On the other hand, idealism maintains that while existence or life may be one ceaseless process of becoming, nevertheless, the real nature of the process is most adequately revealed in what we judge to be its higher aspects; it maintains, in other words, that we

must interpret the lower by the higher and not the higher in terms of the lower. The entire process of evolution, therefore, through the inorganic to the organic, up to the spiritual is a gradual manifestation through an ascending series of forms of a spiritual principle whose ultimate explanation is found in the activity of Absolute Spirit. In man is found the highest manifestation (so far as human knowledge goes) of the spiritual principle which is immanent in the world.

(4) Life in general may be described as a process by which an organism maintains its individuality, by a continuous adaptation to its environment. Mental life is at once a process of evolution and of involution. (Compare the significance of this position in connection with the interpretations of mind by Rationalism and Empiricism, by Leibnitz and by Locke. Compare also the formal notion of mental development with the other extreme notion of mind-building. Educationally as well as biologically or sociologically speaking, the principle of life, of movement, of spiritual development, can function only when a life-medium, physical, social, spiritual, is provided.) It will thus be noted that activity is an essential attribute of an organism, physical, psychical, social, indispensable to its development, and not merely a product or incident of that growth. The development of human life has been a continuous process whereby man, through his self-activity (intelligence, will, consciousness of self) has mastered his environment more and more perfectly. The progress of civilization may be viewed, therefore, either *as the development of man's consciousness of the world, or as the development of man's consciousness of himself.* (Compare the child's gradual self-knowledge and self-control through submission to the intellectual and moral order which forms the social medium of his childhood.) The results of this mastery of nature and this gradual self-knowledge and discipline (i.e., the material of the processes of life, so to speak, on the one hand, and the ideals, the values, the norms, on the other) are embodied in *civilization.* Civilization thus becomes our witness to the correspondence between the course of nature and the mind of man: the one apart from the other becomes an unreal abstraction. The world without and the world within, as we know them and as we have to deal with them, are not two separated worlds, but are

necessary counterparts of each other. Civilization, moreover, is our witness to the adaptation of nature to the education of human intelligence. Man as self-conscious and thereby self-determining has responded to, developed himself through, while not derived from, the so-called material forces of nature and environment.

(5) As a vicarious offering from the race to the individual, civilization becomes a life-medium for the latter, a medium for the liberation and enrichment of the personal life. On the basis of the community of nature between the self or individual and his environment — the terminal aspects of one spiritual movement — *the nature and possibility of their mutual adjustment or interaction becomes intelligible.*

(6) The essential element in the educational process, whether in its unconscious or its conscious aspect, is that of the interaction between the individual and the wider life of society (nature and man). On the one side are (*a*) the immature members of the social whole with their unorganized and uninterpreted experience; on the other side are (*b*) the mature members with their experience relatively well organized, interpreted and under conscious control.

(7) *The process of interaction* — between the impulses of the child and the habits and ideals of society — in which education essentially consists — is (*a*) unitary, (*b*) continuous throughout its course. The two sides, the individual and society, cannot be divorced the one from the other, but are to be conceived rather as the terminal aspects of a unitary process — neither of which can be emphasized at the expense of the other. The psychological and the social factors *must continually be viewed in organic relation to one another.* Thus the process of social interaction, in which education consists, presents the two phases, the psychological and the social. The process whereby the individual becomes adjusted to his spiritual environment may be otherwise described as a process of social transformation through which the individual is led (*a*) to affirm himself, and (*b*) to transform himself through recognizing the methods and values in social life and through gradually gaining the power of self-expression in social directions.

(8) The starting-point of education *as a process* must be the psychical powers or capacities (impulses, instincts, interests, etc.,)

of the individual. If method is not to be a mere arbitrary or mechanical affair, the teacher must have knowledge of the psychical capacities and attitudes of the individual.

(9) On the other hand, the standard for determining the relative values of the interests and instincts of the individual must be social life, past, present, future. To know the place or meaning of an impulse or an interest, for example, one must know its function in, its relation to, the life of the community. Individual capacity must constantly be translated into its social equivalent. In a word, *the relation of a particular impulse to some universal activity must be understood.*

(10) A study of the psychological side furnishes us with a basis for educational method; a study of the social side, of civilization or of our spiritual environment, furnishes us with a basis for the selection of the educational material. The only method by which the child comes to understand truly its environment and the social methods and values of that environment *is through reliving the fundamental, typical or universal forms of activity which make civilization what it is.*

(11) While the development of the individual is ultimately due to the self-active determination of the self, nevertheless, education as a human institution aims to direct and control this development toward the attainment of worthy ends. It, therefore, especially in the school, demands that the individual conform to (*a*) an intellectual and (*b*) a moral order, which represent the results thus far of human achievement. In other words, even though the movement of the educational process is based fundamentally on the principle of self-activity, yet the individual life is guided and reinforced through the institutions which constitute the organism of society,— the home, school, vocations, state, church, as forms of social control and repositories of the methods and values, the social habits and ideals, inherent in human experience. Through submission to and participation in the various forms of institutional life, the individual is revealed to himself as well as liberated from himself.

B. *The Place of the Theory of Kindergarten Education in General Educational Theory*

(12) For Froebel, education is essentially a process of social interaction — a process by which the life of the individual is enriched by the life of others.

(13) The three principles fundamental to Froebel's educational theory may be given as (*a*) *the principle of organic unity,* (*b*) *the principle of interaction,* (*c*) *the principle of development;* these are the principles fundamental in the educational process whether in the child or adult.

(14) Froebel's object in the establishment of the kindergarten was (*a*) the elimination of the isolation between the home and the school through the union of the individual with a wider circle of interest and activity than that afforded by the home; (*b*) the self-achieved development of the individual through the use of the *play activities and interests* hitherto neglected, but which constitute the characteristic method of gaining experience and of social participation at that age. It may be assumed, therefore, that the kindergarten is not to be conceived wholly as a thing apart from the regular educational system, but throughout as an integral element in that system.

(15) The kindergarten, therefore, may be defined as a society of children, engaged in play and its various forms of self-expression, through which the child comes to learn something of the values and methods of social life, without as yet being burdened by its intellectual technique. Here, as throughout the educational process, the starting point is the experiences, the attitudes, the interests of the child.

(16) On the other hand, however, these experiences, attitudes, interests and activities of the child are organized, made significant and amplified (in other words, made educative) through the reproduction within the society of the kindergarten of the typical and universal experiences or activities of the wider social life. Of course, the notion of the wider social life is not to be interpreted in any narrow, static, or purely mechanical sense. The kindergarten or school must not reflect in a purely realistic sense existing social life; it must rather reflect *that ideal of social good toward which the wider social life is struggling.*

II

The spiritual life of man is everywhere guided by habit, by belief, by principles and by ideals. Energy, life, spirit, are all forms of a vast process of organization,— or development, as many would designate it. The human life of man requires rules and principles — and these rules and principles have in the last resort been extracted from life itself. Life increasingly *takes on form, organization:* experience in the long run shapes itself to that which is more comely; for even an imperfect ideal through its very imperfection urges life on to greater perfection, and the production of still higher ideals. As life moves on to life, so it is the task of art, of teaching, of religion,— forces which emerge within life,— to make life in itself ideal and harmonious, not to realize artificial ideals imposed from without. Their task is not to add to human nature, but to glorify it.

It has been said above that everywhere we find life, natural or spiritual, in a process of organization: and the rules or principles of organization are not found outside life, but within it. It is so with what we are accustomed to call more particularly our inner life or experience: and the organization of human experience we believe to be possible in accordance with general principles. According to this view, life takes on the form, as it did with Plato, of a personal work of art, wherein the individual capacities and impulses are harmonized, and the individual life brought into harmony with the life intelligently regulated in accordance with general principles. In history, in philosophy, in religion, in education, the final principle must be found in the principle of personality. In the process of development, then, from the lower to the higher, there is organization: the lower forms move according to law: the highest activities of the spiritual life are given through a *true realization in thought and action of the underlying principle of life itself.*

Human life, the life capable through thought of intelligent direction or supervision, may be designated by the word "experience"; and before attempting to indicate the significance of what precedes, certain further considerations may be noted which, if not kept in mind, may make some statements regarding the nature of kindergarten principles appear somewhat abstract or unduly far removed from so-called practice. In the kindergarten,

in the school, in life, as has been urged above, every principle possessed of significance and vitality has revealed itself as a concentrated expression of tendencies of life which were moving spontaneously before they took on the form of thought or imagery. Educational experience, in whatever form, is part of life-experience, and the principles of education are simply the formulated truths of educational practice truly interpreted. So with kindergarten principles, and problems. The problems fundamental to the kindergarten — *What* we shall teach and *How* — the problem of materials and method — are the problems fundamental to the entire educational process. The concept of the kindergarten is by no means a simple affair, even if it could be studied in and by itself. To study it thus is impossible, *since the true educational unit is not any one part of the educational process, but the process in its organic wholeness, consciously realized and brought home to intelligence.* The kindergarten has what may be called a structure and a function peculiar to itself, but both its structure and its function have their place in the wider educational process.

Much has yet to be done before an adequate statement of an *organic system* of educational principles is reached and that desirable end will certainly not be advanced by an uncritical method of thinking, and by an uncritical method is meant one which is not truly interpretative, using terms in untenable opposition to one another, facts without their relations being disclosed, and without some earnest attempt being made to indicate the meaning or significance of the materials it attempts to organize. In dealing with such materials, there has as yet been a sort of mechanical classification,— gifts, occupations, songs, games, stories, etc.,— rather than organization, in which a factor would be given its true proportion, emphasis, meaning or function. For thinking of the higher type is not satisfied with a mere aggregation of materials or ideas: it demands an organization of them. Thinking is not a mechanical thing, it is essentially an organizing activity. It demands the fact, but it must pass on to the interpretation.

Whatever changes are in store in educational theory, one thing is certain, that *lack of a truly interpretative criticism,* which means the exercise of intelligence in the organization of materials and method, soon has its day, and it has its day if for no other

reason than that it brings no permanent satisfaction to those who have *a serious interest in the foundations of their practice.* In education as a whole at the present time we are threatened all along the line with a genial but indiscriminating eclecticism, a sort of dovetailing in the program or course of study. There is a further danger in the fact that too often a specious, and even a blasé type of criticism follows in the wake of this easy-going eclecticism,— oblivious of those very factors which many, in their best moments, regard as the most constructive and inspiring in their whole educational creed. There need be no deep anxiety, for these same factors, though torn from their context and their true significance impaired for a time, will be restored when the slower movement of a truer criticism, unhasting, unresting in its movement, has performed its inevitable and hence irresistible work. Yet it must not be forgotten that one of the functions of thought is economy of effort and the elimination of waste.

When we speak of kindergarten principles we think of the kindergarten in its organic unity with education as a whole: *to lift the principles of kindergarten practice into clear consciousness, and to bring these principles into organic relation to the principles of education in its entirety would be the supreme test of any complete treatment.* Not by the obliteration of differences, nor the isolation or emphasis of one part of the process may we see the true inherence of kindergarten, primary, secondary, or university in one moving central principle or process. Under this one moving central principle all other principles, whether we think of them as constitutive or regulative, would be shown to be organically related, and mutually explanatory.

In what has been said, attention has been directed to two points: (1) the continuity of kindergarten education and education throughout its entire course; (2) the necessity of working in our thinking towards an organization rather than a mere classification of principles operative within the materials. If we persist in simply making classifications of principles, in turn we are bound sooner or later to work disaster both to originality in thought and spontaneity in action. In the first place, kindergarten principles are disclosed in kindergarten experience and their destination lies in their further reconstructing and reshaping kindergarten experience. They mediate from one level of experi-

ence to another. Out of experience they issue, into experience they proceed. They are kindergarten experience raised to an idea, an idea which in turn furnishes not only a standard but a means of control for further experience. Kindergarten principles are at first the formulated truths of kindergarten experience or practice — they represent in a word kindergarten *truths formulated,* and kindergarten *truths experimental,*— yet no mere *pro tem* truths, nor is the duration of their validity uncertain.

The distinction between a rule and a principle may, perhaps, be made a little clearer at this point. In so far as an individual acts from rule or precept his full personal preference is not accorded. There is some element within him forced, coerced. The rule may help him once and many times, but he is not perfectly free. The rule is in a sense a prescription for his activity: it is commanding, fixed, imperative. A principle, on the other hand, is experimental, rather than absolutely fixed: it is a method for or of action, rather than a prescription for it. The study of kindergarten principles interests itself with principles as working forces, operative in kindergarten practice, rather than as fixed forms which have become separated from practice and so hardened that their influence tends to mould rather than free the worker in the kindergarten. The value of a comparative study of forms or types should not be denied: but the value of the study is limited. The students, however, of kindergarten principles as working forces operative in kindergarten practice are those who, for the most part, must make the disinterested and scholarly interpretation, in which consists the only preparation for advance in the theory and practice of the kindergarten. In the kindergarten we are liable to find either one of two kinds of ignorance: (1) of particular situation, materials, etc., (2) of principles. Every renewal of life within the kindergarten must proceed, not through a mere formulation of precepts of action, *but through intelligent and therefore growing insight into the nature of the kindergarten as a whole.* A kindergarten principle is, as has been said, the organization for thought of previous kindergarten activities; but, in being this, it has already become more,— it becomes a formative, dynamic energy in the mind of the kindergartner, by means of which further organization and interpretation may be made, experiments tried that will not be

merely at random, an increasing control and a deepening appreciation secured by her who is intrusted with the organization of the life in the kindergarten. However important for the individual are so-called rules or precepts — *and they are important* — they must become organic to that freeing of her life which comes through knowledge in the form of principles — a knowledge, wide and deep, of the real nature, the possibilities, the relations of the materials with which she deals.

So far attention has been directed to three things: (1) The dignity of the study of kindergarten principles, as part of the study of the principles of all worthy human activity. A study of kindergarten principles, in any degree of completeness, should create a just sense of their significance in educational principles as a whole. (2) That these principles are not imposed upon kindergarten practice, but are rather normal practice raised to consciousness, patiently and earnestly thought over, reshaped, reconstructed. (3) That the intimate knowledge which brings delight in action is to be gained not through a conformity to rules or precepts merely, but rather through its capacity to free life, since it is the personal realization of the true nature and relations of the kindergarten materials and activities.

It would appear from what has been said, or at least suggested, that the kindergarten reveals itself as a concentrated expression of vital motions and tendencies which are moving spontaneously in the life about us before they take on the forms of thought, or what we designate kindergarten principles. In one way it has no peculiar gospel of its own, but it serves to illumine, as was said above, the vital motions moving spontaneously in the human life about us. It is this power of illumination that gives to the kindergarten the *keynote of permanence.*

The fundamental principles, the organizing ideas and ideals of the kindergarten (and these are fundamental in Froebel's thought) have already been designated as these: (1) the principle of organic unity, (2) the principle of interaction, (3) the principle of growth or development. By *organic unity* is meant briefly, a many in one, or a unity that manifests itself in many parts, phases, functions, while still retaining its unity, e.g., the unity of a school, of a kindergarten, of materials, or experience. The term *interaction* is used in place of the older word self-

activity, because it seems to describe the facts more exactly, for the reason that *in an organic unity there cannot be any arbitrary or external action of one part on another:* it is rather an interaction of the parts of the organic unity. Compare, for example, the relation between teacher and pupil, child and curriculum, materials and method. By *development* is meant the growth through the process of differentiation and integration of experience from one level to another. It will be seen that interaction and development are phases, in reality, of the comprehensive principle of unity. To understand these two means ultimately to deduce them from one central principle — which corresponds to the organic, or organizing principle of intelligence itself. Take the phrase "development of experience from one level to another." In place of the word "experience" take the word "experiencing." It has two aspects: (1) *what is experienced,* and (2) *how it is experienced.* The question of development has to do with both phases, but its emphasis is on the second: How does experience take shape and move on to organization? The contribution of the children to the movement is instinctive or impulsive activities. Through materials the teacher presents a stimulus. *The first motion is along the line of the characteristic feature (or mode of action) suggested by the material or stimulus. Among the children (as in every form of life in a group) variations take place. The valuable ones are consciously selected and made the basis of activities moving to higher levels of experience. Expression of idea through technique is gradually transformed through comparison, emphasis, selection, criticism and reconstruction, and is thus made the basis of a movement to a higher form, with correspondingly greater control, deepening appreciation, fuller realization of the meaning and significance of the experience or idea to which expression is given.*

III

The Materials of the Kindergarten

1. The Three Factors in the process of Kindergarten Education are (*a*) the spiritual culture of the race embodied in civilization, (*b*) the little children, (*c*) the teacher. In the largest and truest sense these three constitute *the materials of the kindergarten.* Through their interaction (the teacher organizing and

mediating the achieved fund of spiritual values and methods which constitute civilization) the kindergarten plays its part in the educational process, now regarded as a fundamental movement in the evolution of the life of man. Just as the problem of philosophy is concerned with the continuity of the process of intelligence in relation to *the special and individual forms of experience,* so the problem of education is concerned with the continuity of the educational "principle" in relation to each and all of its special and individual factors. To understand the three factors in kindergarten education means ultimately to deduce them from one central, necessary principle. The necessity of presupposing such a principle lies in "the existence of facts inexplicable without it." The usual method of interpreting the materials of the kindergarten is perhaps that of abstracting them *from the system of thought of which they form a part,* and from the common principle immanent in the system through which alone they receive their significance and validity. The materials of the kindergarten are not so many objective entities. There is a positive danger lest they should be regarded as *things-in-themselves.*

There is a very obvious difference between a classification and an organization of materials. No mere cataloguing of those generally accepted, but the deduction of them from dominating and vital principles is greatly to be desired, and the notes here offered are put forward as suggestions merely. Are the materials organically related through community of origin, and consequent fundamental identity of nature? Is there among them an essential or organic unity, and therein functional interrelation and interdependence? Can the organic conception be applied to the materials, and may they be conceived as functions whose nature is determined by their significance in the realization of the purpose of the kindergarten? Understanding the kindergarten as a medium for the organization and development of the experience of its members, in what sense are we to recognize in the various materials the necessary factors in this process of development of the child?

This perhaps affords a place for the statement of certain facts which have to be unconsciously or consciously borne in mind in

the consideration of materials. The statement involves certain repetitions, but these are for the present inevitable.

(1) A study of the kindergarten involves philosophical, psychological and ethical considerations. The aim of the philosophy of any subject is first of all *to indicate the relation of the subject to some larger whole,* to throw light on its problem, and to state certain inevitable conditions for its solution. The organization of kindergarten principles constitutes a part of the wider process of organization of the principles of education. Educational principles constitute an organism of which kindergarten, elementary, secondary, college and university principles are the organs. The kindergarten in theory or practice cannot with security remain a thing apart. It was maintained above that from the standpoint of evolutionary idealism as a philosophy of experience there emerge three basal principles of education: (*a*) organic unity of aim, materials, method; (*b*) interaction; (*c*) development. To bring these to consciousness, and to make them the dominating and fructifying ideas in the theory and practice of kindergarten education is the aim of kindergarten training as a part of educational endeavor.

(2) Nature and human life are not disparate elements, but phases of the manifestation of one unitary process or life. Man apart from nature is an unreal abstraction. The world without and the world within are not two separated worlds, but are necessary counterparts of each other. Nature is plastic to mind. It is the *matter* of which mind is the *form.* It has ministered to man as means of expression. Civilization, as was noted above, is the witness to the correspondence between the course of nature and the mind of man; a witness also to the adaptation of nature to the education of human intelligence. The definite acceptance of this unity of process would seem to free us from the dualism (following in the wake of *Cartesianism*) between (*a*) individual and environment, (*b*) child and curriculum, (*c*) method and materials.

(3) Life is important, earnest, and within the whole of life there are varying degrees of importance, necessity and freedom.

(4) The central feature of life is activity — a doing of something, and there is no human end which in principle excludes

play, art, work — for play, art, work, *are all within life.* Moreover, in life there are no floating ideas, and no activities at large.

(5) In the normal or harmonious life, play, art, work are matters of attitude immanent in activities: not things forced, or superimposed from without.

The significance of these notes will be in part indicated in subsequent sections. A fuller elaboration would be quite beyond the limits of this outline.

2. *The Materials of the Kindergarten Program from one point of view must come to the children from the teacher.* The teacher thus becomes the mediator of the spiritual culture of the race as embodied in civilization. Herein lies the sociological or social aspect of the educational process. A brief analysis of the concept of civilization is fundamental to a statement of educational, and accordingly of kindergarten, materials. In viewing civilization as the progressive articulation and realization of human nature which still persists in the spiritual experience, the intellectual interests, the habits of conduct of the present, it is assumed that (1) the most satisfactory psychology of race-development is a psychology of action (see section following): man's ever-increasing wants rising into desires and his perpetual efforts to satisfy those wants. The history of man, then, the history of civilization, is the history of human achievement. (2) The conditions or materials of activity are nature. Civilization is ultimately possible because man and nature, activity and material, are not isolated entities but rather phases of one spiritual movement or process. From the beginning man has been in some kind of functional relation to his environment. His life has presented itself to him as a series of problems to be solved. (3) Man's achievements in civilization are social achievements and have therefore been brought about by some form of social action and coöperation. The ultimate social fact, the second factor in civilization, is that of *men acting together for the sake of interrelated ends.* (4) Civilization in the largest sense represents the methods of the life-process, the tools of the mind invented by man in the course of his experience for the registration, organization, control and perpetuation of his experience. It has thus a retrospective as well as a prospective aspect. In

civilization, therefore, *as the organization of human life thus far attained,* there are certain fundamental "methods" or norms which are inherent in its natural constitution and which reproduce themselves in all its manifold forms. (5) In the analysis of these normative elements, *Science, Language, Art and Literature, Institutions, and Religion,* these must be continually viewed as interrelated aspects of a common social experience or activity: they are the general elements of civilization, the type forms of human activity and of spiritual culture,— elements which constitute the real existence of the concrete and organic unity of society. Each of these elements has its retrospective and prospective reference: each represents a fundamental habit and accommodation in the life of the race. All together they are functional elements within the social process, mediating agencies in the communication or transmission of experience, instrumental to the spiritual life of man. (6) The evolution in nature and in civilization has its goal in the elevation and expansion of the personal life.

It will thus be recognized how necessary to any adequate statement of the kindergarten program or course of study is *a chart of civilization,*— a morphological or psychological (in its wider sense) presentation of the great methods or norms according to which human experience has been organized, elevated and expanded. Adequately to state what science, language, literature and art, institutions, and religion mean in the movement of the individual's experience, it is ultimately necessary to trace their significance or value in the movement of the spiritual experience of the race. The conception of education as the communication or transmission of man's spiritual experience appears in its fundamental form as a human institution through all its stages and through all its changes.

3. Concerning the psychological phase (the individual side) of the matter certain remarks may be made:

(1) In any analysis of the concept of evolution, it is maintained that in every process of development there are present the two interrelated and coöperating factors: (*a*) the individual existence in which the development occurs, and (*b*) the situation or environment which affords the stimuli or the conditions through which the development takes place. In other words,

there are present the agent and the situation. For an interpretation of individual, social, or race activities such as will be of most value in educational theory, recourse must be had to a functional or evolutionary psychology, according to which the psychical life (whether in the individual, society, or the race) is to be interpreted as a function of the wider life-process. On the basis of a functional psychology it is possible to show to what extent the principles of social evolution are also the principles of individual development; to what extent, in other words, the same psychological principles or categories obtain in the organization of the knowledge, the conduct and ideals of the individual as in the organization and evolution of human society. If such an interpretation of the two processes were possible, it would make very considerably for a unitary conception of their organic connection.

(2) The general position of a functional psychology is that in determining what consciousness is recourse must be had to an examination of what consciousness does. It attempts to escape the extreme positions of both (*a*) *Empiricism*, according to which the mind is conceived as product rather than a principle, and of (*b*) *Rationalism*, which in one form or another conceives of the soul as a pre-existing spiritual entity, endowed with capacities or faculties, existing behind these as a kind of (transcendental) substance or substratum, and before the objective world has as yet disturbed the pure unity of its essence. The view of evolutionary idealism is not that the mind is mere product or epiphenomenon, nor a mere transcendental spiritual substance which (so far as actual experience is concerned) is a pure abstraction, but that it is a concrete specific activity constantly directed to the accomplishment of something, and not only the bearer of the experience process, but an efficient agent in its furtherance. From this general conception it follows:

(*a*) That in the mental life, as an organic unity, consciousness cannot (without a complete departure from reality) be abstracted from its relations. Prior to and apart from the objective experience consciousness is an illusion. It will thus be apparent how necessary it is in the analysis of experience to keep in mind its organic unity: in other words, the organic relation between consciousness and its object, the agent and the situation or conditions in which the activity proceeds.

(*b*) For a functional psychology the fundamental and central element of the psychical life is not sensation or idea, but an activity. Back of this unity of psychical activity, namely, in the psycho-physical organism of the individual, of society, or of the race, we cannot go. In each of these, in the individual, in society, and in the race, the one universal activity is that of living, or the life-activity. As a concrete reality, then, the individual, the social, or the race life, is *revealed* as a teleological process, a system of means and ends, the unity of which is found in the general end of control over the conditions of life. All minor activities within experience are to be interpreted as partially or completely unified or harmonized activities within the larger process of life-activity or realization.

(*c*) That just as the life-process is a continuous coördination or functioning of the two elements, organism and environment, so the mental life is a continuous coördination or functioning of two elements, self and environment. Herein we see the difficulty in the Empirical and Rationalistic positions. Just as some biologists would identify function with organ alone, making environment purely external, or with environment alone, making the organ simply a product, so the Empiricist would make the self a product and not a principle, while the Rationalist would make the soul a principle existing prior to its contact with the objective world, and, at most, maintaining only incidental relations with the latter. On the other hand, the evolutionary view of mind maintains that the relation of consciousness or self to objective experience or environment is absolute and intrinsic. An isolated consciousness is no consciousness at all: it is a self-contradiction. If the general position outlined above be accepted as a working hypothesis, we are enabled to see how the actual processes of various psychical realities, individual, social, racial, may all be given a functional interpretation. Thus some progress may be made in the employment of the same categories of interpretation in individual, social, and race psychololgy. In such an interpretation the individual experience-process is no isolated thing but has its reality in the larger process of social experience, or experiencing, and this in turn in the larger process of race life, and thus ultimately within the universal or cosmic order.

(*d*) From the point of view of a functional psychology applied to the experience-process of the individual all phases of psychical activity may be grouped about two fundamental types — habits and accommodations. Activities once successfully performed tend to be selected, to persist, to become habits. Just as soon as experience becomes problematic, however, i.e., as soon as some break occurs in the adjustment process (consequent upon the failure of some habit in the individual, or of a custom or institution in social experience), thought, in the form of discrimination, attention and association, emerges to secure a new accommodation and thus repair the break in experience through the establishment of a new habit. So long as habit (individual, social, racial) suffices—in other words, so long as experience flows smoothly—there is no occasion for the exercise of thought, since there is no problem to solve, no sense of failure, and consequently no search for a better method, i.e., a better accommodation or adjustment. From this point of view the function of thought is mediatory between experience and experience, in other words, between some habit (experience, activity) which has failed to satisfy, and some new accommodation (which, if successful, will be selected and become habit) which will restore harmony to experience. Thought, then, as mediatory has a twofold aspect: (*a*) retrospective, i.e., interrogating our present habits, or modes of experience, leading to a consciousness of failure; (*b*) prospective, through consciousness of break in experience, searching for the new accommodations and the more harmonious and satisfying experience.

Thought, then, arises within the experience-process (whether in the individual or the race) out of activity and is ultimately for the sake of activity. If experience or life were uniform, feeling and instinct would suffice for its continuance. If, however, there is to be progress within experience, thought must emerge as doubt and inquiry. It must bring order and control into experience; it must expedite the experience-process and eliminate the waste entailed in mere instinct and feeling. Since the mental life is not an outcome of a predetermined self upon an external environment, neither the self nor the environment are eternally fixed in themselves, but both change in the movement of the life-process. In the functional movement of the mental life both the self and

the environment are modified and determined. Both are essentially transitional, in a continual process of becoming. The self is real only in so far as it continues to act, to become, to progress. Self-consciousness is not a subsequent or higher growth of consciousness, but, in rudimentary form at least, is a quality of all consciousness. It is consciousness with the emphasis on the subject rather than the object, the agent rather than the situation.

(*e*) Turning briefly to the societary process, the question is at once presented, Are there psychical categories within this process which correspond to those noted above (e.g., sensation, habit, discrimination, adjustment, adaptation, accommodation, etc.)? In the societary process (the outcome of no mere aggregate but of some kind of social unity, dependent upon common aims, purposes, interests, etc.,) according to the evolution-concept, the elementary social fact is the group as a functional unity, doing something; this social coördination is the fundamental social fact, just as the individual action, or coördination, is the fundamental element within the individual experience-process. As within the individual life, the adjustment or coördination once successfully performed tends to become habitual, so social coördination or accommodations once successfully made tend to persist as social habits. These in turn form the basis of new habits. Habits persisted in become customs, manners, institutions. In time such usages, institutions, customs come to be strengthened or rendered stable by particular sanctions. Habits are broken in upon by new environmental conditions, new ideas, by discussion, by the force of personal initiative. In social and race psychology may be noted the same difficulties in the transition from one habit to another as in the individual, only the conflict is more extensive and apt to be more intensive.

4. The Conception of Organic Unity so frequently used in these outlines to describe experience and such kindred topics as the relation of body and mind, subject and object, method and material, agent and situation, may be more definitely analyzed. First of all, however, an illustration may be given of the way in which the doctrine may be held in theory, while in practice it is not strictly adhered to. A persistent conception of the relation of materials to method may be stated thus. On the one

hand, the materials are arranged as pre-existing entities, ready to be imported into the mind. Method, on the other hand, is regarded as a purely formal affair, an altogether psychological matter, as though the mind were self-subsisting apart from its relations (or its environment), and had certain powers or modes of acting in and for itself. Just as for philosophical dualism there was an intrinsic separation between mind and matter, so in much of the modern discussion of the program there is implied an intrinsic separation between mind and educative material. The relation of materials and method thus becomes as difficult of comprehension as the Cartesian dualism of matter and mind. If against the Cartesian view of mind it be maintained that the so-called subject (mind) and the so-called object (the world) are equally differentiated aspects of results of a unitary process, we are inevitably forced to the conclusion that materials and method are not completely isolable entities, but are fundamentally the terminal or differentiated aspects of the process of development of a unitary experience. (Similar dualisms are set up between mind and matter, soul and body, activity and environment, response and stimulus, idealism and realism, rationalism and empiricism. If we are to retain the conceptions of organic unity and development, we must believe that no distinction of thought whatever is absolute, but arises through *variation of attitude and operation.*)

By an organic unity as used in this paper is to be understood a unity in which (*a*) each aspect embodies in a specific way the spiritual principle immanent in the unity as a whole; (*b*) each aspect is distinct from the others simply by the way in which it embodies this principle; (*c*) each aspect is connected with the others and so with the whole in virtue of its realizing this principle with a certain degree of completeness; (*d*) the complete unity is a necessary evolution of the one spiritual principle through various forms psychologically considered as manifesting a single principle from the beginning to the end. This analysis of an organic unity holds good of the concepts used in this paper — civilization, experience, materials, method, program.

It follows, therefore, that (1) it is no longer possible to except the study of kindergarten theory and practice from that method of enquiry which inevitably overtakes every form of experience

into which the conception of evolution enters. We cannot hope to understand living things except through a study of their growth and development. The materials of the kindergarten, as the ideas of the mind, are in no wise an exception to the law of growth and change. (2) On the other hand, while there must be this recognition of the law of growth and change in the treatment of the theory of the materials, yet idealism's claim is just; namely, there must be interpretation and reorganization of the facts brought to light in the use of the genetic method. Philosophy and psychology are coming to recognize more and more fully that Rationalism and Empiricism, Idealism and Realism, instead of forming self-complete systems, are limiting, but mutually coöperative. Fundamentally they are not absolute, but only relative opposites. (3) The philosophical and psychological methods of studying the materials of the kindergarten are (*a*) complementary phases of a single method of study — phases for purposes of examination, for emphasis, mode of operation, special attitude or interest, separable: in reality inseparable. Neither can furnish a complete characterization of the materials in their reality. (*b*) Agree that the meaning and significance of the materials is relative to those levels of experience in which they exist, and in which they do their work. Yet within the experience-process there is everywhere the actual and the possible. (*c*) In favor, not of that type of criticism which aims merely to destroy, but which through discovering the spiritual continuity of the principle inherent in the manifold forms of material, aims to preserve it.

5. In what precedes, attention has been directed towards four points which appear to be of vital importance in a fundamental understanding of the kindergarten materials: (*a*) the significance of an organization of materials as against a mere classification, (*b*) a knowledge of the typical human activities, conceived as a system of values and methods (civilization), (*c*) the important psychological considerations to be borne in mind in the interpretation of materials, (*d*) the nature of organic unity. The program of the kindergarten is the organism of which the materials, as interpreted in what precedes, are the organs. It is the coördination of all the elements of the kindergarten activity in their

organic wholeness. Or to state it in somewhat more formal fashion, a program may be said to be such an interpretation and organization of kindergarten materials, based upon the knowledge of a standard which is found in the true needs of the child and the nature of the educational process as a whole, that the materials may be recognized as capable of coöperation and complementary service. Here may, therefore, be the place to turn from the retrospective (genetic, origin) aspect of the materials to make certain notes concerning prospective (functional, validity) aspects as factors in the program.

(1) The problem of the kindergarten program is fundamentally the problem of securing the mental development of the child through supplying such materials as stimulate impulses which are in line with right habits and ideals. This mental development implies (*a*) a movement of the experience, through the self-active principle inherent in it, of the child (as one element in the interaction-process) from one level of experience to another, (*b*) an increasing control of experience, (*c*) an increasing realization of its meaning and significance.

(2) This movement of experience is a process at once of differentiation and integration or organization — from unity through difference and opposition to unity. In the kindergarten the process of social interaction, in which education consists, is given form and direction by means of the so-called "materials" of the kindergarten which serve as stimuli. Materials are thus mediating agencies from one level of experience to another. They represent values and methods as well as the unity of social experience. In the process of interaction may be noted two phases, (*a*) of presentation of materials by the teacher, (*b*) of realization of the materials in experience by the pupil.

(3) The program (representing human life), or the medium through which the methods and values inherent in social experience are communicated to the child, is a unity. The program of the kindergarten represents the corporate or interrelated aspect of the spiritual organism of social experience or activity. Method is the form of personal realization and penetration of the intellectual and moral order of the kindergarten. The program involves, therefore, (*a*) instincts, interests, activities,

pointing to social life, (*b*) norms, values, interpretations, conferred by society upon the individual.

(4) The unity of the kindergarten program is ultimately found in the unity of the social life — human life — whose various phases the kindergarten materials represent. The various parts of the program represent differentiated aspects of the organic unity of the social life which the child is to come gradually to understand and appreciate. Herein is found the unity of the program from the objective point of view. On the other hand, the subjective principle of unity is afforded by the various interests and activities (instinctive, impulsive, habitual, or ideational) which emerge in the movement of individual experience and whch in the process of the kindergarten activity should be organically united.

(5) From what precedes it would seem to follow that the discussion of the program of the kindergarten centers about two questions: (*a*) selection of the material of the program — the question of differentiation; (*b*) arrangement of the material of the program — the question of integration or organization.

It is not to be forgotten, of course, that these are rather phases, or terminal aspects of one organic activity, rather than separate or disparate processes. For example, it would be meaningless to select such and such a form of activity or interest for reproduction by the child, were there no experience in some wise analogous to or the counterpart of this activity or interest within the experience of the child. In order to be educative, interests, values, ideals, forms of activity must not only be appropriated, but transformed into the interests, attitudes, activities of the child. This, of course, does not mean that education is the product of the individual alone. For the materials and suggestions of the program control the response of the child, and thus the direction of the movement of individual experience. In other words, as has been indicated above, in the determination of the program of the kindergarten not the interests, attitudes, and activities of the individual, but the ideals, the values, the requirements, the activities of social life constitute the final standard.

(6) In solving the problem of the selection and arrangement, then, there should be kept in mind at least the following factors:

(*a*) The problem of selection is not absolutely isolable from

the problem of arrangement — they are phases (terminal aspects) (points of emphasis) of a unitary activity on the part of the teacher.

(*b*) The selection of material in the kindergarten must be in harmony with two principles: (1) Philosophical or sociological: aim of kindergarten education — membership in a social whole; the source of materials lies in the objective unity of the social whole, in society (civilization). (2) Psychological: while the materials selected (experiences, activities, interests, etc.,) must be typical, as valuable and as universal as possible, nevertheless, as noted in a preceding section, such materials cannot be so remote as to make it impossible of apprehension and appreciation to some degree by means of analogous experiences in the life of the child.

(*c*) The fundamental principle of the selection of educative materials in the kindergarten will, therefore, be from (1) the objective point of view, social or institutional life, and from (2) the subjective point of view, the child with his various interests, attitudes, and activities conceived of as a member of the home, which is, in turn, in a process of increasing interaction with the other forms of institutional life, which constitute society,— the school, vocations, the state, the church. It will thus be recognized that by bringing together the child with his experiences, and society with its methods and values, its typical and universal activities, and the ideals towards which it is struggling, opportunity is provided for a true form of social interaction in which the educational process consists.

(*d*) The arrangement of material should be controlled in accordance with the following principles: (1) Unity: The typical and universal activities or relationships of social life in a process of organization. (2) Continuity: The preservation of the continuity (through differentiation and integration) of experience. (3) Adaptation: The adjustment of the materials to the capacities of the children — of stimulus to response. (4) Reinforcement: The attempt to have the various activities function together in the production of a unitary effect.

(7) It will be found, moreover, that this principle provides for such regulative ideas as those of the seasons, festivals, changing occupations, the possible contacts with nature, etc., for the

reason that these factors have their place and influence within the dynamic, and ever-changing process of experiencing in which the child participates, and the more typical, universal, and ideal phases of which he is to reproduce and interpret.

(8) Fundamentally, then, the kindergarten program affords (*a*) a method of organization of the materials, an organism of stimuli, and (*b*) an interpretation of value, by which the individual learns something of the meaning of his activities and interests in their functional relation to social life. The various materials are so many plans of action by means of which the child gains control over, and help in the interpretation of his experience. Through the medium of materials the teacher aims to (*a*) interpret, (*b*) organize, and (*c*) amplify the experience of the children. It is an interaction between the children, the materials (gifts, occupations, plays, games, songs, stories, conversation, etc.,— which represent in simple form the culture of the race), and the teacher. Method, accordingly, is ultimately the mode of the mind's activity in the realization and appropriation of the methods and values inherent in civilization.

(9) Method as the realization of experience involves: (*a*) Activity, in the sense of experimentation; (*b*) Selection among and emphasis of such variations as approximate to or manifest a general principle or standard; (*c*) Organization through emphasis, selection, imitation, suggestion, and the influence of vital personality. The movement is through activity (experiencing), to selection, to higher activity through a ceaseless process of organizing and reshaping experience. (See concluding part of Section II.)

In what precedes many things have been taken for granted, many things omitted, and perhaps arbitrarily. The kindergarten as organized by Froebel was a unique and unparalleled construction in point of spiritual quality for the furtherance of the educational process. The kindergarten now calls for unique and unparalleled interest in its study, for openness to the light and fidelity to the truth, for a continual renewal of the spiritual quality in life, and the spiritual is always the more, never the less. It calls, now as never before, for a wider and finer scholarship concerning the materials of the kindergarten as they are

seen and known in the great type forms of spiritual culture: a fuller recognition of the method by which one experience moves upward to another level: the power of idealization and thereby of true realization: the vision of the spiritual possibilities, the latent wealth, of the common things of our common life.

THE FUTURE OF THE KINDERGARTEN

In the Light of Its Origin and Influence upon Modern Philanthropy and Education

By Patty Smith Hill

This article will make the attempt to trace the following phases of the kindergarten movement: (*a*) the influence of the period, the temperament and the training of Froebel upon the ideals of the kindergarten; (*b*) the probation period with the effects of its struggle for existence; (*c*) its influence upon modern philanthropy and elementary education; (*d*) its present status and needs; (*e*) its future function in educational activities in the light of its present and past influence.

I

The Origin of the Kindergarten — Its Ideals and Contributions to Modern Philanthropy and Education

The origin of the kindergarten from the viewpoint of (*a*) the period; (*b*) the locality; (*c*) the personality and training of Froebel.

The Period. To fully understand and interpret the kindergarten would demand a comprehensive knowledge of and insight into the great philosophic movements of the period in which it came into existence — a knowledge far beyond the scope and attempt of this paper. To treat the subject exhaustively would require a thorough study of these movements, tracing the kindergarten from its immediate ancestry in the Idealistic philosophy of Germany at this period to its more remote kinship to Romanticism and Naturalism. From the latter philosophies the kindergarten derived great values, although as an educational institution it may be regarded as a reactionary movement against some of their most radical and extreme phases.

It is now a well accepted fact that the kindergarten had its direct origin and inspiration in the romantic-idealistic movement in Germany, especially in the philosophies of Kant, Fichte, Schelling, and Krause; and this influence has been strengthened in

America through the relation which some of the kindergarten workers here held to the Transcendental school in New England. The kindergarten was thus the educational blossom of Idealism — a philosophy freighted with inspiration, enthusiasm, optimism, and devotion. The philosophy of the kindergarten was one phase of a philosophy of education, which was, in turn, only one aspect of a philosophy of life — a world-view emphasizing the organic unity of all life. Francke thus describes the spiritual atmosphere which Froebel must have absorbed both in his university days and later through association with co-workers: "There was a joyous optimism in the men of this age which could not help raising them unto a higher sphere. They believed in the future. They believed in eternity. They believed that humanity was slowly advancing toward perfection, that a time must come when the thoughts of the few wise men, the dreams of the few poets and prophets would become transfused into the life-blood of the masses, when the good would be done because it is the good, when instinct and duty would be reconciled; and they derived their highest inspirations from the feeling that they themselves were workers in the service of this cause."[1] This idealistic element has much to do with the proverbial enthusiasm of kindergartners, their devotion to their profession, and their unwavering faith in the kindergarten as an educational institution.

The Locality. The localities in which these first kindergartens were situated during their experimental period, when Froebel was investigating the instrumentalities and activities which best promoted growth for the child under six years of age, were, in the main, small, remote villages still inaccessible through modern modes of transportation.

The traveller who wishes to visit the scenes of Froebel's birth, first kindergartens and educational activities, must bid farewell to railroads, and travel by foot or carriage to Oberweissbach, Blankenburg, Keilhau, Liebenstein, and other small villages of that vicinity. This may at first seem to have no educational significance in its effect upon the instrumentalities and activities of the modern kindergarten, but when we consider the careful study which Froebel made of the physical, mental, and moral health of the child in devising the most wholesome and educative employ-

[1] History of German Literature, Francke. P. 334.

ment for little children, this criticism fails to obtain. Compare the conditions of child life in these small quiet villages with those in the crowded quarters of our large American cities where the kindergarten has flourished best.

The Personality, Temperament, and Training of Froebel. (1) Froebel's was a unique and interesting personality with apparently irreconcilable contradictions. From one point of view we are impressed with the mystic, the poetic, the intuitive, and the religious aspects of his character; from another, we are equally impressed with his taste for the mathematical, the scientific and the industrial. One moment he gives evidences of the inductive, systematic thinker; the next we hear the prophet, the seer, accepting and disseminating flashes of truth based on intuition, sympathy, insight, faith, and pure speculation. Truly he was a passionate lover of childhood with an insight born of observation and intuition stimulated by keen sympathy. As we read the record of his remarkable insight into the ponderings of the maternal heart as it responds to the helplessness of infancy, we conclude that he must have had a larger endowment of feminine than masculine traits. However, by the time this conclusion is drawn, we discover another side to his character in his life as a soldier, in his devotion to the life of hardship and toil with the boys at Keilhau, when the strong masculine elements in his nature are clearly demonstrated.

We forget that while his followers of the present day are almost exclusively women, his first colleagues were men fired by the enthusiasm of his educational ideals which they discussed around the campfires of the wars for independence. Literally they left all and followed him as he revealed to them the ideal of the education of the future in the light of the philosophy which they held in common.

(2) Training and education of Froebel. (*a*) Philosophy. The idealistic philosophy of this period necessarily appealed deeply to one of Froebel's temperament, irrespective of the somewhat limited opportunities which he had for a systematic study of it. It is an interesting fact that while Froebel made the most conspicuous attempt to embody Idealism in an educational scheme, he had few opportunities to avail himself of the philosophical training offered by the universities around him. The lack of

such training told in his inability to organize his philosophy in a consistent and logical system. Most of his philosophy came to him through native tendencies in that direction, independent study, and association with those who were more fortunate in securing the training for which he was by nature adapted.

His first wife and his two colleagues were students of Fichte. His older brothers were given university training. The two years spent by Froebel at the University of Jena (1799-1801) were devoted to mathematics, physics, architecture and surveying at a period thus described by Dr. Snider: "Such was the vigorous, philosophic life which was stirring in Jena when the country boy walked into town one day. Let us note again the sweep of his two years' stay: He saw Fichte depart in a tempest, saw the rise and culmination of Schelling in his greatest epoch, saw the quiet entrance of Hegel."[2] However, lack of opportunity did not conquer native ability when temperament made fit soil for the fructifying of the seeds of Idealism, which were floating in the air at this period.

(*b*) Science. While the scientific knowledge of this age was in a transitional and embryonic stage, hints and suggestions of later evolutionary thought had been voiced by Goethe and were beginning their leavening influence in the university classes of Froebel's youth. It is known[3] that Froebel's teacher in the natural sciences was strongly imbued with the partial idea of evolution, or at least the relatedness of all nature to man.

(*c*) While Froebel had a romantic love of the poetic and aesthetic aspects of nature combined with a scientific bent of mind, it was more the idealistic temperament in him which fired his enthusiasm with prophetic glimpses into the transformations of philosophy, theology, science, and the new conception of society and education suggested by this evolutionary possibility.

[2] The Life of Froebel, Snider. P. 37.
[3] The Life of Froebel, Snider. P. 27.

II

The Fundamental Contributions of the Kindergarten to the Theory and Practice of Education and Philanthropy

Activity as the Fundamental Factor in the Psychology of the Child and the Race, the Chief Force Operative in the Process of Education. Frobel's originality is limited to the application of this law to education, rather than to any claim to priority in the field of philosophy. While the philosophic import of this law had been emphasized as the central factor in some of the great philosophies of this and previous periods, it was Froebel who saw its educational implications more clearly than any educator of his day. It must be granted that Pestalozzi had seen the industrial, social, and instructional importance of self-activity, but Froebel had grasped it as the medium through which an enriched curriculum was to be re-achieved by the child emerging on higher levels and in an ever-deepening consciousness of the values in art, science, industry, literature, religion, and institutions.

(1) This led to the substitution of self-activity through the developing method of experimentation with selected materials in a social situation, for the more abstract method of instruction through passive receptivity.

(2) Interaction. Not only was the child to be self-active, but the teacher as well. The kindergarten or school was viewed as a miniature democratic society in which the teacher and children were contributing their quota for the good of the whole. According to Froebel this interactive process involves the child's natural impulses to do, to tell, and to make, and the teacher's equally native impulse to guide, direct, control, and interpret so that the blind instinct of activity in the child may, under the intelligent guidance of the adult, emerge in conscious values in terms of the curriculum representing the great achievements of civilization.

(3) Faith in the native impulses of the child as of divine origin. Naturalism had already emphasized one phase of faith in the innate goodness of nature and humanity, and Romanticism, the worth of the individual with the tendency to idealize the

beauty of the unconscious spontaneity and unconventionality of the child; but Froebel, with his deeply religious though somewhat unorthodox faith, saw the child in the light of his divine origin and destiny. Thus man is not only created in the image of God, but one of the aims of education is "to reveal God in our external and transient being"[4] and to lead to a consciousness of the divine effluence within human nature." With this religious and philosophic interpretation of the origin and destiny of human nature, the natural impulses and instinctive tendencies of the child were to be studied and utilized as the starting point of education — the self-active contributions of the child to the educational process. From Idealism Froebel had imbibed the message of the need for organization, control, and guidance of spontaneity — a message which was a moral necessity in setting in proper perspective the contributions of Naturalism and Romanticism — while revealing their errors and extravagances.

With Froebel, these natural impulses were not to have unhindered expression, nor were they considered educative without guidance in the light of the ideals and standards gained from the study and knowledge of their later emergence in the noblest and most worthy achievements of civilization. He says, "The human instinct needs guidance by free movements, while the brute instinct finds its goal without guidance. This guidance can only be given by one who knows the goal which is to be reached by the manifold activity of the blind natural feeling of the child. Without rational, conscious guidance, childish activity degenerates into aimless play instead of preparing for those tasks of life for which it is destined."[5]

There is a general impression not only among school men, but even among some kindergartners, that Froebel stands for spontaneities in education. While this is partly true, it is only one phase of his conception of education. "The final word in the interpretation of Froebel is that his central thought was guidance. Sometimes he seems to say with Rousseau, 'Follow nature.' 'Follow nature' means with Froebel not only to foreswear force and to remove hindrances: it means also that there is a positive social and divine tendency in instincts and impulses themselves.

[4] Education of Man, Froebel. P. 2.

[5] Reminiscences of Froebel, Von Bulow. P. 67.

'Control nature' means that this mere tendency to good is to be consciously cherished, guided, and improved. To follow nature is, as it were, to look at education from the side of origin, or genetically. But Froebel saw values, too, and set them above origins." [8]

It is in this light that Froebel sees the necessity for the highly educated, sympathetic mother and teacher. If the child brings his own activities to the educative process, some have felt that the duty of the mother or teacher has been fulfilled when the right environment for these activities has been provided; but Froebel emphasizes the teacher's large-sighted vision and response to the child's short-sighted vision and response to the stimuli from his environment, natural and social.

While natural responses to selected stimuli (material) in a social environment is one great part of Froebel's conception of education, the mother's or teacher's guidance through this active process toward higher levels of value is equally emphasized. While the child's native response to selected stimuli provided by the teacher is the material for guidance — the starting point — this phase of the interactive process is not to be too literally interpreted. Materials are not the only normal stimuli to call forth the child's responses or impulsive activities. Suggestions from other children and the *teacher* — the social group — are also to be viewed as stimuli in the interactive process. Dr. Dewey expresses the danger which lies in too literal an interpretation of the interactive process as starting in some native impulse of the child. "As a general principle no activity should be originated by imitation. The start must come from the child; the model or copy may then be supplied in order to assist the child in imaging more definitely what it is that he really wants — in bringing him to consciousness . . . There is no ground for holding that the teacher should not suggest anything to the child until he has consciously expressed a want in that direction. A sympathetic teacher is quite likely to know more clearly than the child himself what his own instincts are or mean. But the suggestion must fit in with the dominant mode of growth in the

[8] Herbart and Froebel: an Attempt at Synthesis, Cole. P. 41.

child; it must serve simply as a stimulus to bring forth more adequately what the child is already striving to do." [7]

(4) If the child's nature has a divine origin and destiny, then education must utilize the native impulses to realize this spiritual destiny. If the whole child is to be educated, then the school activities must be broadened and the curriculum must be enriched to meet the needs of the varied instincts and impulses of child nature striving for realization.

The schools of the day had emphasized the child as a "learner," but Froebel laid his emphasis upon the child as a doer — a self-active creative being. While Froebel had a distinct place in his educational scheme for knowledge and self-active instruction, on the whole, knowledge is viewed as the outcome of former activity and chiefly useful as an instrument for the illumination and guidance of future activity. Froebel often violated this voluntaristic principle in attempting to apply it in education, but he was striving for something better. Dr. MacVannel says, "Froebel accordingly regards activity as the ultimate feature of the mental life. The soul is an activity, influenced by its surroundings and re-acting upon them, thereby adjusting itself to an ever-widening environment. Intelligence, that is, perception, memory, thought, is for Froebel (at least for the most part throughout his writings) instrumental to the life process. With the Voluntarist, Froebel would maintain that the ultimate basis, the activity of cognition, is furnished by the will." [8]

To Froebel the child was at one and the same time an artist, artisan and investigator, as well as a learner. The activities initiated by these interests and tendencies, and the phases of the school curriculum which gave opportunity for their development now became a prominent feature in advanced educational thought. A more self-active process of education was gradually introduced, in which these native impulses were made the basis for the acquirement of knowledge.

(5) While Froebel studied the whole nature of the child, he placed more emphasis upon certain impulses than others. Thus a selective principle was at work in his mind as he saw greater

[7] The School and the Child, Dewey. Pp. 59–60.

[8] The Educational Theories of Herbart and Froebel, MacVannel. Pp. 84–85.

educational values by tracing the relation between the dim beginnings of the re-achievement of civilization in certain impulses of the child, and their later emergence on higher planes in the curriculum and social values. The fundamental impulses selected for the educative process were: conversation; song; art; construction; investigation; religion; play and work. It must be readily granted that preceding and contemporary educators had emphasized some of the same principles and methods. Froebel embodied them in a practical system and immediately attempted to realize their value in his own teaching experience.

The Educational Influence of Surroundings and Environment. While Froebel laid such great emphasis upon self-activity — the outgoing of the self upon environment in adaptation to it and control over it — this did not blind him to another factor in the education of the child, i.e., the effect of a healthful and beautiful environment. He saw the receptive side of child nature, the absorptive, the assimilative — the effect of surroundings from the standpoint of impression. Speaking of the very young child, he says, "The young and growing human being is called a suckling, and this he is in the fullest sense of the word; for sucking in (absorbing) is as yet the almost exclusive activity of the child. Does he not, indeed, suck in (absorb) the condition of surrounding human beings? . . . It is highly important for man's present and later life that at this stage he absorb nothing morbid, low, mean; the looks, the countenances of attendants should therefore be pure; indeed, every phase of the surroundings should be firm and sure, arousing and stimulating confidence, pure and clear; pure air, clear light, a clean room, however needy it may be in other respects."[9]

Regarding the aesthetic influence of surroundings he says, "Do you know how you can awaken the divine spark in your child? Let him behold the beautiful in form and color, in tone and gesture."[10] The Baroness Von Bulow writes, "General morality, according to Froebel, depends in great measure on having this ideal side of the human being awakened and gratified from the *very beginning* of life. . . The development of the sense of beauty, while the reflective powers are still slumbering

[9] Education of Man, Froebel. Pp. 23 and 24.

[10] Reminiscences of Froebel, Von Bulow. P. 159.

in the child's soul, offers the best means for this. Therefore the eyes of the child are to be opened in its earliest years to forms, colors, etc., and the ear to music, and the weak child's powers are to be prepared and used in the formation of beautiful objects." [11]

For this reason the kindergarten has ever made the plea for: beautiful and healthful school rooms and school grounds; excursions, gardens plants and flowers; pictures and good school decorations; standard song and verse to be sung and recited to the child; pianos, that children may hear good, simple instrumental music; teachers of culture, refinement and sympathy, with educative personality and character. In other words, while the little child is to have the right to give full expression to his impulse to sing, he has an equally divine right to hear songs better than those of his own crude creation and reproduction; not only is he to give expression to the dim beginnings of art within him, but he is to see artistic productions on a much higher level than his own. He is to inherit beauty through breathing it in, as well as through his crude attempts to reproduce it through his own activities.

Speaking of the insistence of the exponents of the kindergarten in its early history upon the necessity for beautifying surroundings, Miss Vandewalker says, "They recognized the value of beauty as a factor in education, and by means of music, plants, and pictures in the kindergarten they revealed the barrenness of the old-time school room." "As the kindergarten had emphasized the value of beauty in developing the ideal side of a child's life and had insisted upon plants and pictures in the kindergarten when there were none as yet in the school, its doctrines soon found favor, and an era of decorating school rooms and beautifying school grounds set in." [12]

Development rather than Instruction as the more Fundamental Method in the Educative Process. This is the direct application of Froebel's psychological theory that activity is the fundamental factor in the child and the race. The logical consequence was the introduction of materials and activities into education — the materials as stimuli to self-activity — as the condition of its realization. The practical consequences of this theory turned the

[11] Reminiscences of Froebel, Von Bulow. P. 98.

[12] The Kindergarten in American Education, Vandewalker. Pp. 2–49.

quiescent, inactive schools of the day into work shops, laboratories and studios, supplemented by the open air activities of the garden, the excursion, and the playground.

Even these, without the mature guidance of a teacher who sees the educational values involved in them, would not fulfil Froebel's ideal, as there may be a maximum of activity with a minimum of development. Unless the materials presented are sufficiently valuable to stimulate responses, freighted with educational significance, unless the teacher is skillful in seeing this significance, leading the pupils to realize the problems involved, by supplementing activity with reflection, there is no opportunity for values to come to consciousness, and no true development. Froebel uses activity as a means of lifting the unconscious meanings or significances of things to the plane of consciousness. He says, "Unconsciousness is raised to consciousness chiefly by action." [13]

Thus Froebel's idea of development involves not only activities and materials, but, even with a little child, the dim beginnings of reflection upon what has been done, that its significance may rise to consciousness. The results of this elemental reflection illuminate future activities and through the guidance of the adult help to interpret past experiences, lifting the children to higher levels of feeling, thought, and efficiency.

With young children, the degree of reflective consciousness is to be kept within the limits of the natural and the normal, increasing with the older pupils in proportion to their ability to reason and think more abstractly. Froebel appeals to his co-workers not to think of activity for its own sake, as an end, but as a means of true development. He says, "Foster his impulsive movements, exercise his strength, prepare him through doing for seeing, through the exertion of his power for its comprehension. In a word, you will seek through self-activity to lead him to self-knowledge." [14] This is the true interaction between knowing and doing, so emphasized in present-day education.

With this method, education became something larger, broader, and more subtle than instruction. It dealt with matter which could not be learned or taught by rote and with powers which

[13] Reminiscences of Froebel, Von Bulow. P. 73.

[14] Mottoes and Commentaries of Froebel's Mother Play. P. 74.

could not be developed through any isolated medium, such as the acquirement of the technique of the three R's. It became a life-process of activity, absorption, assimilation, and reconstruction on the basis of experience.

To some it has seemed that Pandora's box was opened in the kindergarten and that from it the so-called "fads and frills" found their way into the school and gave rise to those phases of the elementary curriculum represented by: the occupations or hand work; the song; the game and folk-dance; the story and the poem; the excursion; art.

The influence of other educators in introducing these into modern education must not be minimized. Pestalozzi and Herbart especially must be given full credit for their share in enriching the elementary curriculum of to-day. But the fact that Froebel's theory was organized into a system which spread with marvellous rapidity over all quarters of the globe and became part of the public school system enabled it to influence more directly the adoption of these new activities into the elementary school than could other ideas or movements either singly or combined.

The forms in which these were introduced, both in the kindergarten and the school, are more than faulty. This is due (*a*) to the limited knowledge in Froebel's day of the child's nervous and muscular organization; (*b*) to the inadequate study made of the child's stages of development both in coördinations and interest; (*c*) to the limited opportunity for art training and experience in Froebel's education.

The mode of adoption brought these instrumentalities of the kindergarten into the elementary school in a poorly organized and external fashion. In a large proportion of the cities into which they have been introduced, their relation to the more formal aspects of the elementary curriculum has not been an organic one. They are as yet "accomplishments" in the sense in which that word was used a half century ago, added in a most artificial and extraneous manner to an already heavy curriculum. The principle of self-activity and development will apply to all phases of education, and the activities, materials, songs, games, etc., should be no more self-actively evolved than the acquirement of the technique of the three R's in a well-organized curriculum in

which each fills its imperative need in relation to the whole. Until these newer lines of work in the elementary school have some problem involved, the experiments being a self-active search not only for the best means of meeting the objective need, but to discover the principle involved in the solution, the true relation of the so-called "fads and frills" to the formal aspects of the course of study will remain unsolved.

It must be readily and frankly granted that the varied aspects of self-active procedure in both the kindergarten and the school is in need of reconstruction from the standpoint of (*a*) a true organic unity in relation to each other; (*b*) their relation to a later evolution in values of art, science, industry; (*c*) their relation to child hygiene; (*d*) their evolution in meeting the needs of the child's stages of development in ability to think and reflect as he advances from kindergarten to primary, primary to elementary, etc., etc., leading to the mastery of a good technique and the principles involved; (*e*) their relation to the more formal aspects of the course of study — reading, writing, mathematics, etc.

The Value of Emotion, Intuition, and Faith as Factors in Life and Education. This is especially noticeable in the place given to religion in the life of the child and society. It would seem unnecessary to go into a discussion of the philosophical aspects of Froebel's religious belief, such as the pantheistic, the immanental, or transcendental conception of God; or to explain that his religious position is not to be interpreted in any dogmatic or denominational sense. Religion, as it is portrayed in the education of man, seems to be (*a*) faith that "in all things there lives an eternal law. . . This all-controlling law is necessarily based on a living, self-conscious, and hence eternal, unity. . . This Unity is God."[15] This gives rise to the necessity for faith as well as reason and insight — a faith which is willing to bridge the gaps left by reason and demonstration. (*b*) Froebel seems to accept the theory that the Divine spirit in nature and humanity is one, but that it reaches the possibility for consciousness of its own divinity in man. (*c*) In man this divinity is to be raised to consciousness and realized in the advancement of the Kingdom of God on three levels: the relation of the stronger to the weaker,

[15] Education of Man, Froebel. P. 1.

stimulating the feelings of nurture, responsibility and control; example, child's care of plants, animals and younger children; of equal to equal, calling for coöperation and arousing a sense of the brotherhood of man; of man to God, inspiring ideals of reverence and aspiration, and faith in the Fatherhood of God.

This phase of Froebel's thought, important as it is as a contribution to education, is easily abused and has often degenerated into a puerile form of symbolism, mysticism, emotionalism, and sentimentality, unworthy of its real function in human life and the education of the child. His faith in the fact that little children feel truth and are wholesomely affected by it, long before they understand it, does not warrant the practical attempts to realize this in some of the symbolic practice in the kindergarten. In one place he states his theory in these words, "The presentiment of truth always goes before recognizion of it." [16]

The Conception of the School as a Social Institution. Froebel had a decidedly democratic conception of control and discipline in the school. In one place he speaks of the kindergarten as "the free republic of childhood." Ideals of collectivism had largely superseded the extreme individualistic tendencies in Naturalism and Romanticism at an earlier period, and Froebel was deeply imbued with this thought. His ideals of discipline and control in education were better adapted to the conceptions of control in a democracy than to any other form of government. He realized in the later years of his life that the kindergarten would find its educational appreciation in a democratic society and government. "I will go to America," he said, "where a new life is freely unfolding itself and a new education of man will find a footing." [17]

His social doctrine of the self —"gliedganzes"— finds but a poor translation at best in the term "member-whole" in which he was emphasizing our modern conception of the individual as a social self. He saw that there was no dualism between the self and society — that society is an organization of inseparable individuals whose very self-realization is made possible only through social situations, through social interaction, social participation, and social service.

[16] Reminiscences of Froebel, Von Bulow. P. 123.
[17] Reminiscences of Froebel, Von Bulow. P. 200.

The Relation of the Kindergarten and the School to the Home. From the earliest days in kindergarten history there have been in connection with the work with the children, classes or clubs for the parents, in which the welfare of the child has been the chief subject in instruction, demonstration, or discussion. Both Comenius and Pestalozzi had made their appeals to mothers, but here again Froebel systematized his ideal, making the mother a part of his educational scheme. While some of the work done in these classes has been superficial and sentimental, growing out of the inexperience of the kindergartner, the results, as a whole, have been most beneficial in their influence upon the ideals of the home and in bringing these two institutions into closer sympathy and coöperation. The testimony of hundreds of mothers, of social settlement workers, of principals and superintendents of schools is a proof of the fact that a closer bond of sympathy and coöperation has been established through this means, even when the intellectual values have been open to criticism. Regarding the influence of the kindergarten and the mothers' classes on the home, Dr. Butler has said, "I think that of all forms of educational work, none has been so successful, as yet, as the kindergarten in reaching and uplifting the home; and the kindergarten which does not have a mother's class attached to it is not a kindergarten in the best sense of the word." [18]

The deepest meaning which Froebel had in mind when making the appeal to mothers has often been only partially realized. Not only did Froebel grasp the idea that the child is saved through the uplifting of the ideals of the parents, but that parents are saved through their insight into the needs of the child, through the enrichment of their own intellectual life as well as through the self-renunciation demanded in meeting this responsibility. He saw that the ideal education of the adult was reached best through a study of all those agencies that make for the welfare of the young, for the next generation. Speaking of this education of women through motherhood, Froebel said: "As a whole, they shall be made capable of administering this holy office as the present general stage of development of civilized humanity

[18] Some Criticisms of the Kindergarten, Butler. *Educational Review*, Oct., 1899.

requires, then it will itself be liberated from its own ignorance and oppression. *For this office involves all culture and all elevation.*" [19] Thus he sees the child as a remedial agent in adult education and through this a means of lifting the standards of civilization, for to really understand and provide for a child with the most sympathetic and intelligent insight possible would mean a broad intellectual and spiritual culture. Dr. Dewey tells us, "The whole world of visual nature is all too small to answer the problem of the meaning of the child's instinct for light and form. The entire science of physics is none too much to interpret adequately to us what is involved in some simple demand of the child for explanation of some causal change that has attracted his attention. The art of Rafael and Corot is none too much to enable us to value the impulses stirring in the child when he draws and daubs." [20] All the philosophy and psychology of the ages has never laid bare the workings of the child mind and heart; but mother instinct has been mercifully near to solutions, which knowledge alone could never attain. Froebel would have this instinct of the mother lifted to consciousness as a surer guide. If to fully understand the "flower in the crannied wall" would be to "know what God and man is," how much more marvellous would be the revelations of God and humanity through true insight into the heart and mind of a child. This is the sense in which it is deeply true that "a little child shall lead them," not through the child's wisdom but through the wisdom which comes to the adult from the study and guidance of a child. Then is discovered the supreme truth of the spiritual life that to find one's life, one must lose it. This is the highest level of education possible to the adult, and thus Froebel made the education of the parent and the teacher an integral part of the education of the child, uplifting each through the other.

[19] Reminiscences of Froebel, Von Bulow. P. 143.

[20] Child and the Curriculum, Dewey.

III

The Difficulties the Kindergarten Encountered in Maintaining its Original Ideals when Transplanted into Larger Cities and Introduced into Public School Systems

A study of the original kindergartens under Froebel's own teaching or control seems to indicate that while he was in daily contact with the children, kindergarten procedure was much simpler and freer from technicalities than his later writings would lead us to believe.[21] There were the gardens, excursions, walks, festivals, and the playing of games in the open air, which, all together, seem too losely organized when compared with the average carefully systematized program of the present-day kindergartens in our large American cities.

(1) Definite changes in the program of the kindergarten seemed to follow when it was transplanted from the peasant localities and small villages with their yards, gardens, green fields and open meadows flooded with sunlight and affording ample room for healthful activity, into the crowded, modern city. Here the rooms used were originally intended for Sunday schools and churches, shops and stores, and school rooms only sufficiently large for the limited activities embodied in the narrow curriculum of that period.

The rooms in which Froebel conducted his first schools and kindergartens were often poorly equipped, but the limited activities, light, and air were easily supplemented by the near-at-hand yards, gardens, village greens and meadows. The records of the activities of these early kindergartens when Froebel and the children were marching, singing and playing in the open air, as compared with conditions in many of our present-day kindergartens often remind one of the contrast between the strolling actors and singers of the Middle Ages, and the modern drama with its setting in artificial scenery and lights and the close, overheated atmosphere of the theatre.

In the results which followed the introduction of the kindergarten into our large cities there were some compensations as

[21] A Study of the Original Kindergartens, Owen. *Elementary School Teacher*, Dec., 1906.

well as some disadvantages. It was a necessity, if the kindergarten was to reach the children of the people who most needed its ministrations, that it should be located in the midst of the worst slums of our large cities. This very condition acted both favorably and unfavorably on the educational influence of the kindergarten. The broad social conception of the nurturing element in education was at once brought to the consciousness of the kindergartner and through the kindergarten to the school, and to the philanthropic agencies of the community.

Because Froebel's philosophy of education was only one phase of a larger philosophy of life, the kindergartner quickly seized the idea that whatever advanced the child's welfare, or hindered his growth, was part of his education positively or negatively. This larger view of education was immediately put to the test in the social and philanthropic demands made by the children of the unfortunate classes for whom most of the early kindergartens were opened. So not only were the kindergartners facing the difficult conditions thrust upon them by the ordinary city problems, such as those encountered by the average school, but also those now being met by social settlements and institutional churches. If a child's senses were defective, his body ill-nourished or in need of a bath, these early kindergartners considered it a part of their business as educators to see that these hindrances were removed. In fact, Froebel had so emphasized the organic relationship between mind and body, between morality and right-living conditions, that the kindergartner was quick to see the educational value of the philanthropic and social demands, taking action herself, or, better still, arousing the home or some specialized social organization to respond to these imperative needs of child life.

(2) These broader social ideals of education had to be realized not only under the limitations of the problems of large cities, but, more difficult still, the narrow ideals of the schools, philanthropic boards, and churches of that period; hence the reaction of these limitations of space and equipment and ideals upon the kindergarten program was most marked. Much can be justly said regarding the sentimentality, the ignorance of hygiene, art, literature, and science, and the many mistakes made by these early kindergartners in attempting to realize Froebel's ideals of educa-

tion, which neither they nor the community fully understood; but we must give them credit for the courage, the devotion and enthusiasm with which they faced these most difficult situations in paving the way for a larger, more humane and inspiring conception of education through nurture, rather than through the pale processes of instruction in abstract thinking which had preceded it.

These early kindergartens in the slums were often the starting point for all those humane attempts to promote the welfare of the child, the home, and the community, which later became differentiated in the specialized forms of social settlements, playgrounds, visiting nurses, medical inspection, etc.

While the modern elementary school and philanthropy acknowledge their indebtedness to the kindergarten in the impetus it gave to art, nature study and industry in the grades and to those highly specialized forms of social relief and to the reform in methods of modern philanthropy, yet the struggle to adapt itself to the problems of democracy and education under the worst municipal conditions resulted in several forms of degeneracy, threatening the loss of the educational birth-right of the kindergarten:

(*a*) The limitations of space soon resulted in an emphasis upon the sedentary side of the kindergarten program, as the earlier process of instruction was much better adapted to the narrow, cramped quarters provided by struggling philanthropic boards, than the process of development demanding space and physical activity as well as a new ideal of the educative process.

(*b*) Philanthropic boards of women who had struggled bravely to secure financial support for these early kindergartens saw in the possibility of securing the use of unoccupied rooms in public school buildings, an entering wedge for the final adoption and financial support of the kindergartens by the boards of education.

(*c*) Wherever a vacant room in a public school building could be secured, rent free, no matter how dark, ill-ventilated and inadequately cleaned, in basements or top floors, these were eagerly seized as a stepping-stone to something better later on. As a result, the kindergarten was put on probation in the public school building, survival depending upon the degree to which the kindergarten was adapted to the ideals of education held by the average

school superintendent or principal of that day. The message of the kindergarten was a strange one indeed to the schools of that period. Dr. Butler says regarding this, "The kindergarten, in its inception, represented ideas which were wholly strange to the schoolmaster's mind."[22]

One of two results almost invariably followed, and it is difficult to decide which of the two has been more harmful in kindergarten education. In the first place, the kindergartner survived who made the best adaptation of the kindergarten to the ideal of discipline and instruction characteristic of the schools of this period; in other words, those kindergartners who could maintain strictest discipline and control, instruct best and show the finest, neatest and most accurate results in manual work were approved. The standard of a good kindergarten was not the one which met the conditions of development characteristic of the child of kindergarten age, but the one which best prepared the child for the formal discipline and instruction in the first grade. This tyranny of the preparation for the grade eliminated many of the most ideal elements in the kindergarten; for if the kindergarten child was a misfit in the grade, nobody thought that the difficulty, in part, at least, might be in the older institution — the school: the fault was always in the new institution — the kindergarten. This tyranny of the primary teacher still haunts the kindergartner in the present assimilation of the kindergarten in the school system. This same tyranny of the judgment of the higher upon the work of the lower prevails all the way from the university and college down to the kindergarten. While it is a part truth that the lower grade is to prepare for the higher, the child's best development at a particular stage has often been sacrificed to a wrong ideal and curriculum in a higher grade. In this way wholesome play and work, the essential features of the kindergarten, were often sacrificed and the ideals of the school were substituted in the struggle to survive as an organic part of the school system.

In the second place, when the kindergarten was incorporated into the public school system, another type of kindergartner stubbornly stood her ground, asserting her faith in the infallibility of

[22] Some Criticisms of the Kindergarten, Butler. *Educational Review*, Oct., 1899.

Froebel and in her conception of the kindergarten. Here we find the dogmatic and superior attitude of the kindergarten to the school. Whenever the kindergarten and the school disagreed, such a teacher took the attitude that the school was necessarily and always in the wrong. Kindergartners of this type set their minds persistently against any modification or any compromise as the school progressed toward the ideals and methods of the new education.

So, between the kindergartners whose adaptations sacrificed the most ideal factors in the kindergarten in order to survive in the school, and those who shut their eyes to the just demands for compromise and the increasing need for reconstruction as all education advanced, we can but wonder that even a remnant of the best remains as a promise for the future realization of what Froebel was striving to indicate and attain.

IV

The Present Status of the Kindergarten, Its Progress and the Elements within It in Need of Further Reconstruction

It would be well for some of the readiest critics of the kindergarten to make an attempt to investigate its present status and the fine effort being made, with some success at least, to reconstruct its practice in the light of the most thoughtful criticism. Of late years it has been a somewhat disappointing experience to kindergartners when inviting critics to address their organizations to find the criticisms offered almost identical with those presented a decade ago when the reconstructive movement was in its infancy. Frequently these criticisms have given no evidence of an investigation of the progress already made and the consequent present-day needs.

While it must be frankly admitted that there is much yet to be accomplished before kindergarten practice will fully conform to the requirements of a consistent application of Froebel's philosophical and psychological theories, yet it must be remembered that the kindergarten has often labored single-handed and alone, without the assistance contributed by scholars to the elucidation of the problems of the primary grades. For example, (1) most of

the studies of children made by psychologists and specialists in child study begin at the sixth year. Most of the attempts of specialists to provide a graded course in art, literature, nature study, or games, overlook or omit the kindergarten, where these are just as much of a problem as in the grades.

It must be acknowledged that studies made of the kindergarten problem have not always met with a warm welcome, but it should be confessed with equal readiness that some of the investigations have not been handled with the scientific care nor presented with sufficient respect and courtesy to warrant appreciation or inspire further investigation. Unfortunately these investigations have in some cases been made by those so little in sympathy with the kindergarten as to be unable to see clearly either its faults or its virtues. Through such criticisms there has often run a vein of sarcasm which was ill-fitted to inspire coöperation in the further study of the problem under investigation.

(2) The kindergarten has been too exclusively in the control and care of women. In recent years it has been much in need of the sympathy, insight, scholarship, and guidance, so freely bestowed upon it by men in its earlier history in Germany and America. The loss of the coöperation of such leaders as Dr. Harris, Dr. Barnard, Dr. Hailman, Col. Parker, and many others, would seem a most discouraging and irreparable one were it not quite evident that a revival of the study of Froebel is at hand, especially in the universities of America. A fair study of Froebel demands some sympathy with his point of view and a large share of patience in selecting the permanent values from many speculative statements regarding aspects of knowledge where his inadequate training made it unsafe to interpret or generalize. However, an intensive study of Froebel is now being made by men of high scholarship, bringing to bear upon it the best scientific and philosophical preparation offered by the modern university.

During the period when the kindergarten was too exclusively in the hands of women there was an unfortunate tendency to accept as final and complete what Froebel considered experimental or tentative only. There was also an equally unfortunate inclination to confine themselves to the study of Froebel and the sympathetic philosophies of his day. This resulted in a disposition (*a*) to view the truths found in Froebel's writings as peculiar to

him, failing to see him in perspective; (*b*) to condemn any philosophical views or scientific facts which hinted at the need of modification along the line of Froebelian theory or practice. Thus tradition entered in to set her stamp of orthodoxy upon the minutiae of kindergarten technique and condemned to the realms of heresy any honest doubter who asked for Froebelian verification through the biological and psychological facts that are being contributed by those sciences which have largely evolved since his day, i.e., genetic psychology, child study, anthropology, and sociology.

(3) A gradual difference of opinion resulted, followed by a somewhat unconscious division into parties in sympathy with, or opposed to, a reconstruction of some of the instrumentalities of the traditional kindergarten. Kindergartners failed to recognize the reflection of their own experience in the mirror of history — which reveals the universal tendency for all life-movements to reach a stage where growth depends upon difference of opinion, with emphasis upon opposing aspects of truth. As with all historic predecessors, each party went to extremes — the conservatives clinging too tenaciously to the letter as well as the spirit; the radicals too hastily setting aside old and tried values. History again repeated itself in the tendency to persecution and intolerance; but this is rapidly passing and there is a wholesome movement toward progress, attempting to prove all things, and hold fast that which is good.

In the meantime certain aspects of kindergarten practice must be carefully investigated and reconstructed if the kindergarten is to fulfil its mission of nurture and development. The greatest of the dangers now threatening the welfare of children in the kindergartens in our large cities seem to be: overstimulation, from undue emphasis upon the voluntaristic aspects of Froebelian psychology; failure to keep spontaneity and guidance in their organic relationship and sane proportions; overcrowding in the limited space offered by the average room occupied by kindergartens, resulting in unhygienic conditions of air, and nervous strain from incessant movement and the child's adaptation to large numbers of personalities; failure to distinguish between happiness and excitement, between incessant activity and self-active, reposeful work and play; over-emphasis upon work or

play; the tendency to introduce too mature technique in art and construction; undue emphasis upon the crudities of spontaneous expression, or upon too great formalism; teachers in whose training either child study and psychology or philosophy has been sacrificed; teachers who see the educational values of the curriculum or program and the spontaneous expression of the child out of their organic relationship; overworked kindergartners who lose their poise, vigor, and buoyancy in working and playing with little children; double-sessions which prevent the intercourse and coöperation between the kindergarten and the home; teachers who have a limited knowledge of the true relation of the kindergarten to the primary; teachers in whom the values represented by art, literature, etc., in the program overshadow the nurturing and maternal; teachers with overformulated or too loosely organized programs; kindergartners who worship Froebelian materials, seeing them out of perspective to other materials and other instrumentalities of the kindergarten.

V

The Future of the Kindergarten, the Conditions Necessary for Survival and Wise Reconstruction

(1) First and foremost, the future of the kindergarten depends very largely upon the determination of the kindergartner to study — to master that all-round knowledge which bears upon the physical, emotional and mental hygiene of childhood.

As the kindergarten had its origin in a great philosophic movement nearly three-quarters of a century ago, its completer realization demands the open-minded study of the contributions of those illuminating sciences which Froebel would have been the first to welcome, had he lived to our day. As the traditional wing of the kindergarten has conserved and emphasized its great philosophic inheritance from the past, so the liberal party, face forward, is insisting upon the imperative need for the assimilation of the contributions of genetic, functional, and social psychology, with a stronger emphasis upon hygiene, and the necessity for a scale of ideals and efficiency more nearly in accord with the stages of mind in its earlier and more immature phases in the child.

There is not the dualism existing between these viewpoints that a superficial study seems to indicate, for as Froebel was not only a speculative and intuitive thinker, but a keen observer of the phenomena of child life, a deeper study reveals a remarkable agreement between the biological and psychological facts contributed by child study and the psychological investigations of to-day, and those recorded by Froebel from 1826 to 1852. The future welfare of the child and the progress of the kindergarten demand an organization of these two great trends of thought and a gradual reconstruction of the kindergarten in the light of scientific facts as well as philosophic interpretations. Froebel felt the dependence of sound philosophic interpretation upon the contributions of science. He is reported as saying, "It is my deepest conviction that the time must come when the chasm between the things and the more or less abstract conception of things will be filled up. You are right in saying that hitherto philosophy has been without the true foundations which natural science alone can afford it." [23]

The facts of modern science may easily dominate higher values unless philosophy steps in to interpret them and place them in a hierarchy from the standpoint of worth, but they should not be ignored because they appear to fit poorly into some preconceived theory of fact and worth.

Froebel's is not a closed circle of thought. He did not hesitate to record and use in the Mother Play Songs some interests of child life most difficult for Idealism to interpret. The very inconsistencies found in his rather poorly systematized philosophy seem to be partly due to this. Those who have interpreted his philosophy in the light of other philosophies naturally emphasize those points with which they are in sympathy among the apparently contradictory elements found there. While Froebel frankly acknowledges, when asked the relation of his philosophy to Hegel's, "I have had no time for the study of his system," [24]—in America the Hegelians have naturally selected and elaborated the Hegelian phases. On the other hand, the pragmatic educators of to-day read with great interest Dr. Cole's statement regarding a somewhat pragmatic emphasis in Froebel. "Believing as he

[23] Reminiscences of Froebel, Von Bulow. P. 63.

[24] Reminiscences of Froebel, Von Bulow. P. 225.

does in the primacy of concrete activities and in the essential purposiveness of our thought and the teleological character of its methods, Froebel is almost, in emphasis, a pragmatist. Pragmatism, in addition to these implications, appeals to utility, or rather to workableness. It appears to involve a functional psychology; it will make no truce with the so-called 'pure' thought; it spurns the doctrine of knowledge for the sake of knowledge; and it rejects ethical principles that do not seem to actually affect conduct. That Froebel inclines to a pragmatic emphasis appears to be indicated by his romanticist appreciation of emotion as a factor in life and education, by his voluntaristic psychology and his preoccupation with conduct. . . . The pragmatic leanings of Froebel are to all appearance organically related to his idealistic philosophy of life." [25]

Unless Froebelian philosophy is large enough to include in its interpretation, that is, find some place for, the stubborn facts of modern science in its scale of values in a philosophy of education; unless there is a willingness on the part of all kindergartners to broaden their intellectual outlook and realize that there is no monopoly of truth in any party, a wise reconstruction of the kindergarten will be delayed.

But such a reconstruction does not seem far distant in its realization, as kindergartners are taking advantage of the broader intellectual and professional training offered by city and state normal schools and in universities where they are studying psychology, philosophy, nature study, literature, art, and music. Many are winning their university degrees — not only those in preparation for supervision and critic teaching, but those who expect to devote themselves to the teaching of little children in the kindergartens.

(2) In the second place, the future of the kindergarten depends upon a better understanding of its aims and methods among superintendents and principals who have some responsibility for its supervision and control. In the past they have been too prone to accept the kindergarten wholesale, leaving it to the even tenor of its way, without critical or constructive criticism; or to condemn impatiently and ruthlessly without any sincere attempt to study with respect the point of view and methods of the kinder-

[25] Herbart and Froebel: an Attempt at Synthesis, Cole. P. 25.

garten. Neither of these attitudes is right. If the kindergarten is to become an integral part of the school system it needs and deserves the intellectual sympathy and discriminating criticism of superintendents and principals. A crisis is at hand when unfair and indiscriminating criticism may do great harm, not only to the kindergarten, but to the elementary school as well.

The kindergarten has successfully weathered the storm of criticism called forth in its early history by the clash which invariably follows when the ideals of a new institution enter into competition with the traditions of older and established organizations; but the crisis of the future will not be wholly due to the clash of the new ideals of the kindergarten with traditions of the school, but partly to the fact that the school is in some places rapidly assimilating the principles of the kindergarten and applying them somewhat more consistently than the kindergarten. Tradition may lay a paralyzing hand on the development of the kindergarten and cause it to lose its birthright.

Superintendents are beginning to study Froebel, and the values in the kindergarten, once almost exclusively limited to its procedure, are now coming to be the common property of elementary teachers and school men. This, with the almost universal adoption of the kindergarten into the public school system will make it possible to secure the coöperation of school superintendents in demanding for the kindergarten such conditions and environment as our best homes offer. This would include large, light, clean rooms, both sanitary and artistic, as well as gardens, playgrounds and roof gardens. Conditions thus meeting sanitary, hygienic, and artistic ideals, plus the opportunity for social coöperation in a child's society under the guidance of an intelligent kindergartner, would certainly offer a total environment of unquestioned value in the child's development. Communities in which kindergartens have been supported for many years are beginning to act on this policy appreciating the wisdom of doing everything possible to promote the health and welfare of young children.

With all its limitations, the general consensus of opinion is that the kindergarten has been a humanizing, socializing, nurturing influence in public education, but the organic relation of the kindergarten to the school will not be realized through any

external introduction of the instrumentalities of the kindergarten into the school nor by bringing into the kindergarten diluted formal studies, but by a common appreciation and application of the principles of self-activity and development from the kindergarten through the university.

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